1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

sparse undergrowth, so that it was an ideal place for a camp, within easy distance of water. They may remain at this place three or four months, or even longer, before they seek a new village site, but probably they never go far from Horabora tank, on account of the great supply of lotus and other seeds which the lake affords.

"None of them is tattooed, and they wear very few ornaments. Both sexes, however, perforate the lobe of the ear, and through the opening pass a wire, strung with beads or seeds. The women sometimes enlarge this perforation, and wear in it a plug, made by rolling a strip of palm leaf into a cylinder, from one half to an inch in diameter.

"We got from them one of their earthen bowls that had rough patterns drawn upon it, but saw no other evidence of artistic ability. They make coarse mats and baskets of reeds and strips of bamboo, and use gourds and coconut shells for water bottles and cups. Spoons and ladles they make from a piece of coconut shell, with two holes, on one side, and a stick thrust through them to form a handle[1]."

VILLAGE VEDDAS OF TAMANKADUWA.

There are a number of communities of village Veddas in Tamankaduwa, all of which show marked evidence of intermarriage with the Sinhalese and Tamils.

Elakotaliya. There is a large Vedda chena here, but most of its inhabitants were away at the time of our visit, those present appeared distinctly half-bred. Their mode of life is similar to that prevalent at Dambani and Bulugahaladena, i.e. they are occupied in chena cultivation, cattle rearing, and do a little hunting, but as they have not specially preserved it for show purposes they have forgotten the Vedda dialect. However, they remember their *waruge* and practise exogamy; they also reverence the Nae Yaku.

Kalukalaeba. Another settlement was seen at Kalukalaeba, here were about twelve mud huts, all empty on our arrival, as it was the harvesting season and the people had gone to live

[1] "Notes of a trip to the Veddas of Ceylon." *Bulletin of the Free Museum of Science and Art of the University of Pennsylvania*, Vol. III, 1901.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

In Horabora tank there will be excellent lotus. To gather them excellest women go; tying on strings of beads they go. The multitude who cherish affection, leaving Horabora behind, go to Pangara gammana. 782 539

The Veddas of Sitala Wanniya told us that they did not invoke the Kiriamma with offerings for the cure of sickness though they had heard that the Veddas of the Bintenne did so and Handuna gave us these lines as part of the Bintenne invocation, which he said he had learnt from his father. He only understood the first few words which he translated "There are fine lotus in Horaboraweva and fine women go to pluck them." A variant of this invocation—if such it be—has been published by Mr Louis De Zoysa[1] as a song of the Veddas of Horaborawewa.

Sorabora vevé sonda oļu neļum ę
Mīwd nelannaļa sonda liyé e
Kalu haralé kudu haralé uyé de
Oļu sdlé bat kannaļa mdļu nę.

Fine, fine water-lilies and lotuses grow in Sorobora tank!
These to gather come fine, fine women.
They make them into black and white curries;
To eat the water-lily-seed rice there are no curries.

Obviously both versions are corrupt and have been derived from an invocation (No. XXXIX) sung at the *kolamaduwa* ceremony.

Invocation to the Kiriamma of Indigollaewa asking for success in hunting.

Bandaraduwa.

XXXIV. *Irt kanda Monara galada wādiyā*
I dahasak wida tara karapu dunu ḍiyā
Yanda enda diya pā man balāpiyā
Indigollā Devi waḍiyat subā wiyā
Aeli gigiran piṭa inda walu kaṭina lamā
Diya gigiran piṭa inda diya damana lamā
Naddunnā dunu diya ata kudā lamā
Riri oruwa piṭa sakman karana lamā

[1] Note on the Origin of the Veddas, with a few specimens of their songs and charms. *Journal of the Ceylon Branch of the Royal Asiatic Society*, 1881, Vol. VII, Part II, p. 102.

[113]

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

227
411
186
611
614
582
262
[235]

[113]

Fig. 13. Verda bow and harpoon × 1/12. Iron harpoon head × 1/3.

fig. 2, while Mr Storey's book contains an excellent photograph of these people spearing fish[1].

The length of the Verda bow and harpoon shaft shown in fig. 13 are 208 cm. and 220 cm. respectively. The bow is an extremely powerful weapon, its diameter at its thickest part being about 3·3 cm.

In spite of the perfectly obvious fact that the majority of the Verdas are more Tamil than Vedda the old Vedda pride of blood survives and some of the older Verdas denied that they intermarried with Tamils.

Children of marriages in which the *waruge* of the contracting parties were known took their father's *waruge*, but it seemed to be a matter of no account whether or no individuals of the same *waruge* intermarried.

Everyone avoids eating fowl and all our informants both male and female denied that they ever ate it, though often suggesting that others might do so. On the other hand, one informant who bred fowls for sale summed the matter up with an emphatic "Veddas don't eat fowls." No reason was given for this abstinence but all agreed that their ancestors had not eaten fowl, though the majority of our informants admitted that they would breed fowls for sale and kill and prepare fowls for others to eat. Beef was said to be generally avoided though it was not

[1] *Hunting and Shooting in Ceylon*, London, 1907, p. 330.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

CHAPTER XIII

MUSIC

By C. S. Myers.

Introductory.

The account of Vedda music given in this section is based upon an examination of thirty-four phonographic records of songs obtained from the Veddas by Dr and Mrs Seligmann[1].

These songs are probably simpler in structure than any other native songs hitherto studied.

Nine of the tunes are composed of only two notes. In three others the tune consists also of two notes, but with the addition of one or more unimportant grace-notes. These twelve songs may be conveniently classed as belonging to Group A.

Twelve other songs consist of three notes only. These we shall class under Group B.

Nine songs contain four notes, and one consists of five notes. These we shall consider as Group C.

Of the songs in Group A, in no case is the range sensibly greater than our whole-tone interval. With the exception of two anomalous songs, no song in Group B has a range sensibly greater than our minor third. With one exception, no song in Group C has a range greater than a fourth.

There is evidence that the songs of Group A are more archaic than those of Groups B and C. For, unaware of the above system of classification, Dr Seligmann was asked to indicate those songs which appeared to him (on grounds of language, ceremonial, etc.) most probably archaic and those

[1 We received the manuscript of this chapter from Dr Myers in November 1909, but owing to our absence from England, publication was deferred for six months. Meanwhile, in the *Quarterly Magazine of the International Musical Society* (Year xi, Part 2, 1910) there appeared a short account of Vedda music by Herr Max Wertheimer, based on an examination of four phonographic records obtained by Frau M. Selenka. Dr Myers has thus had no opportunity of alluding to Herr Wertheimer's observations in this chapter.]

1:Seligmann & Seligmann 2-3 (1907-1908) 1911
AX3 Vedda AX3

Sinhalese, as a foreign language which the Veddas long ago adopted in the place of their own. 97

The obvious phonetic changes from the Sinhalese which we noted in the Vedda dialect were the substitution for the sibilant "s" of the palatal "ch" which though generally retained might be thrown out, thus "head" Sin. *isa* becomes in the Vedda dialect *ya* or sometimes *icha*, and *gas* the Sinhalese word for "tree" becomes *gai* or *gayi* in Vedda. There may be other phonetic changes which an expert linguist would detect, but certainly the substitution of "ch" for "s" is the change which gives its characteristic harsh quality to the Vedda dialect. 84

A number of authors have published short lists of Vedda words, that given by the Sarasins being of most importance, for although it consists of only 22 words care is taken to indicate the equivalent in use in each of the Vedda groups visited by the authors. More complete vocabularies have been collected by Bailey and Nevill, and vocabularies have also been published by two native scholars. One of these, who wrote under the *nom-de-plume* A. J. W., Batticaloa, has published his material in a somewhat inaccessible periodical, the *Ceylon Literary Register* (Vol. v, 1891). His information, which includes a number of sentences and lullabies, has evidently been carefully collected and would probably be specially useful to Sinhalese and Sanskrit scholars. Its great defect is that no mention is made of the places where the information was obtained, or the conditions prevailing when it was collected. 114 [113]

Mr A. J. W. Marrambe's publication entitled *The Vedda Language* and apparently printed at Colombo in 1893 which contains some Vedda invocations is of less value, for while it suffers from the same defects it does not appear to have been prepared with the care which characterises the vocabulary in the *Literary Register*[1]. [113]

An important if indirect contribution to the study of the Vedda language has recently been made by Mr Parker, who, in *Ancient Ceylon*, gives in parallel columns Nevill's Vedda vocabulary and the equivalents of these words in the Kaelebasa

[1] The identity of initials suggests that the two accounts may be by one author.

1:Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

194 about 63½ inches[1]. We may also refer to the measurements of Sinhalese made by M. Emile Deschamps and given in his book 113 *Au Pays des Veddas* (pp. 464 and 465). M. Deschamps has informed us that his measurements were all made on Kandyans, among whom he found that the average height of 16 males was 1·60 m. (about 63 inches) while the average cephalic index of 14 males was 75·9.

On the cultural side the evidence, though less obvious, is, we believe, no less convincing. There is as far as we can ascertain no evidence of there ever having been an organisation into exogamous clans among the Sinhalese, but there is not the least doubt that this exists among the Veddas, among whom it must therefore be considered to have arisen, and we know that this is characteristic of many of the more primitive Jungle (Dravidian) peoples of India[2]. The Vedda cult of the dead must also be looked upon as a primitive and not an adopted feature since it is found among many Indian jungle tribes. There is no need to labour this point since the information given us by Mr Parker and quoted on pp. 14 and 142 indicates, not that the Vedda cult of the dead is derived from Bandar worship, but that this has arisen among the Sinhalese from a cult previously existing in Ceylon. These considerations seem to us to put beyond doubt the fact that the present day Veddas are the lineal descendants in culture as well as in physique of the early (Dravidian) people who inhabited Ceylon, before it was colonised by an Aryan-speaking people, though they do not rebut the "evidence afforded by the caves" (Parker *loc. cit.*) or explain the adoption by the Veddas of the Sinhalese language.

The caves, however, do not seem to us to present any insuperable difficulty. A very small number of caves or rock

[1] We may here quote the opinion of Mr Edgar Thurston who, on looking at a number of photographs of Veddas, made the remark that he should not have known them from photographs of members of a number of Indian Jungle Tribes.

[2] This is not the place to discuss the meaning of the term "Dravidian" or the Dravidian problem; we use the term to signify the short, dark, dolichocephalic peoples of the Deccan. Dr Haddon considers that the Veddas should be classed with the Kurumbas, Irulas and some other Jungle Tribes of the Deccan as pre-Dravidians (*Races of Man*, pp. 7 and 13).